

strike their knees together as if they were broken, (he broken zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb **שבר**.

NIPHAL **נִתַּח** (which is identical in form with Piel and Niphal of the verb **נָחַת**), fut. **נִתַּח**, pl. **נִתְּחוּ**—(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym **נִתַּח**, as Deut. 31:8, **לֹא תִתַּח**, **לֹא תִתַּח** "fear not, neither be confounded;" Deut. 1:21; Josh. 1:9; 8:1; 10:25. Followed by **בְּפָנָי** before the person, Jer. 1:17; Eze. 2:6; 3:9; **בְּכֵן** before the thing, for fear of which one flies (compare **כֵּן** No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

**וַיִּתַּח אֶת שְׁמִי** "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14.

HIPHAL **הִתַּח**, fut. **יִתַּח**, with suff. **יִתַּחֲנִי**, once **יִתַּחֲנִי**, Hab. 2:17, for **יִתַּחֲנִי** (see Lehrs. p. 369), rarely like regular verbs **הִתַּחֲנִי** Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37; Job 31:34. (Arab. **أخبت** to be terrified, put to shame.)

Derivatives, **חִתָּה**, **חִתָּה**, **חִתָּה**, **חִתָּה**, pr. n. **חִתָּה**, and—

**חִתָּה** m.—(1) terror, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

## ט

*Tet*, [*Teth*, LXX. in Lam. **תֵּת**], the ninth letter of the alphabet; as a numeral, nine; whence **טו** 9+6 is written instead of **יד** 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. **طيط** a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it something rolled or twisted together, **ט** from the root **טִיט**, Arab. **طيط**, so Lee; or perhaps it is Egypt. **τῑ**, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, **ט** is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from **ת** whether aspirated (th, θ) or smooth (t, τ): in the same manner as **כ**, *k'* uttered at the back part of the palate towards the throat, differs in sound from **כ**, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds **ט** to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (**טֵיט**, *θητα*) and its place in the alphabet agrees with **ט**, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (**η**=*E*; **η**=*H*; **υ**=*O*; **α**=*A*).

(2) Ewald refers to the **ט**, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration.—The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render **ט** by *τ*: **טַרְבָּץ** *Saravāc*, **טַבָּח** *Tawβac*, **טַרְבָּאִי** *Tarphalaioi*; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek *τ* is always found **ט**, and for θ, *L*, as **Τιμόθεος** **טִימֹתֵי**, **Τίτος** **טִיטֵי**.

To this letter there correspond in the Arabic alphabet **ط** and **ظ**, but more often the former; the latter, which is almost a *τ*, commonly answering to the Hebrew **צ**. Compare the roots **טַחַר**, **טַחַל**, **טַחַע**.

It is changed—(a) with **צ**, see that letter.—(b) **ת**, as **תַּחַר**, **תַּחַל** to seize, **תַּחַל**, **תַּחַל** to kill, **תַּחַע**, **תַּחַע** to err.—(c) with **ק**, which see, page CLXXX, A.

**טַחַח** Ch. TO BE GLAD, followed by **עַל** Dan. 6

24. Syr. **ܬܚܚܐ** id. See **טֹחַח** No. 3.

[**טַחַח** see **טֹחַח** and also **טֹחַח**.]

**טַב** Chald. *good*, i. q. Hebr. **טֹב**. Dan. 2:32; Est. 5:17, **טַב** **טַב** **טַב** "if it seem good to the king," i. e. if pleasing. Compare **טֹב** Est. 1:19; 3:9.

**טבאל** in pause **קבאל** ("the goodness of God," or, "God is good." Syriac form for **טובאל** comp. **טוביה**, **טברפון**, [Tabeal, Tabeel], pr.n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezr. 4:7.

**טבב** an unused root. Syriac **ܬܒܒ** Aph. i. q. Hebr. **דָּבַב** No. 2, also, in a good sense, to spread a good report. Hence **טבֵּת**.

**טבולים** m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבל** to dip, to which corresponds Arab. **طمل** to die. I prefer taking it from Æthiop. **ጠጠረ**: to twist round, to twist round with bands.

**טבור** m. *lofty place, summit*, from the root **קבר** i. q. **צָבַר**. Jud. 9:37, **יָרְדִים מֵעַם טָבֹר הָאֵץ** (verse 36, **וְיָשְׁבוּ הָרָאִי הָהָרִים**) "they come down from the height of the land." Eze. 38:12, **יֹשְׁבֵי עַל-טָבֹר הָאֵץ** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **יִצְחָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ḳṣṣ** Æth. **ደ-ርብ**: a mountain. LXX., Vulg., translate **טָבֹר** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טִיבֹר** the navel.

**טבח** — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זָבַח** is used, which see. (Æth. **ጠጠረ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **אַבְטִיחִים**.)

(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **טבֵּת** and the following words—

**טבח** m. a slayer, hence—

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. **רִבְרִיטָחִים** 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **שָׂרֵי הַטָּבָחִים** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 58:15." Ges. add.]

**טבח** Chald. i. q. Heor. No. 2, an executioner hence one of the king's guard, Dan. 2:14.

**טבח** m. suff. **טבחה** —

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **זָבַח** No. 1.

(3) [Tebah], pr. n. of a son of Nahor, Genesis 22:24.

**טבחה** f. a cook, 1 Sa. 8:13.

**טבחה** f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

**טבחת** [Tibhath], pr. n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **טִבְחָה**; see this latter word.

**טבל** fut. **יִטְבֹּל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **א** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **בַּיַּרְדֵּן שֶׁבַע פְּעָמִים** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طمل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and —

**טבליהו** ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr. n. masc., 1 Chr. 26:11.

**טבע** — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טבעת** a seal.

(Kindred is **צָבַע**, **טָבַע** to dip into, to immerse, Æth.

**ጠጠረ**: id., also **טָבַל**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *drup*, Germ. *deep*, *tief*; also boufan, taufen, stippen, Ital. *tuffare*. In Gr. *δύπω*, and by a softening of the labial, *δείνω*, besides, with the letters transposed, *βαθύς*, *βυθύς*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **א**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, **טָבַע בְּאֵץ שַׁעֲרֶיהָ** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַיִּטְבַּע הָאֶבֶן בְּמִצְחֵי "and the stone sank (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טָבַעַת plur. טָבַעוֹת constr. טָבַעַת f.

(1) a seal, a seal-ring, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) a ring of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טָבַעוֹת ("rings"), [Tabaoth], pr. n. m., Ezra 1:43.

טָבַר an unused root, prob. i. q. צָבַר to heap up, hence טָבַר which see.

טָבַרְמוֹן (for לְרִמְמוֹן, "who pleases Rimmon" ["for רִמְמוֹן טָבַר Rimmon is good"], as to רִמְמוֹן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טָבַת (perhaps i. q. حَبَّاتٌ "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טָבַת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τύβη (in la Croze Τώβη; in Cod. Vienn. Τήβη. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טָהוֹר sometimes טָהָר Job 17:9; Prov. 22:11 [separated in Thes., see טָהָר], pure, specially—(a) clear, opp. to filthy (as to a garment), Zech. 3:5.—(b) unmixed, unalloyed, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, טָהוֹר, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. purity, Pro. 22:11.

טָהָר fut. יִטְהַר.—(1) TO SHINE, TO BE BRIGHT, like the kindred roots טָהַר, צָהַר, טָהַר. ["Syr. ܬܗܪܐ noon, (ܬܗܪܐ id.)"] Hence טָהָר No. 1, טָהָר.

(2) to be, or to become clean, or pure—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. طهر to be manifest, to be conspicuous. Æthiop. ለጥህረ: to purify, to wash one's self in water.)

PIEL טָהַר, fut. יִטְהַר.—(1) to purify, to cleanse, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) to declare some one or something clean—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, to be cleansed ["part. fem."], Eze. 22:24. HITHPAEL הִטְהַר and הִטְהָר to cleanse one's self, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהָר.

טָהָר m.—(1) brightness, purity of the air, or heaven, Ex. 24:10.

(2) purification, Lev. 12:4, 6.

["טָהָר (with Cholem pure) constr. טָהָר i. q. טָהָר m. purity, Job 17:9; Pro. 22:11, ק."] ]

טָהָר m. splendour, brightness, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּת טָהָר "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבַּת with לָן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טָהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have טָהָר, from the common word טָהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that טָהָר or טָהָר (as it is found in some copies) would be for טָהָר, from the noun טָהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהָר fem.—(1) purity of heart, 2 Ch. 30:19.

(2) purification, cleansing, Lev. 13:35; 14:9. דְּמֵי טָהָר "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.



*the goodness, i. e. the kindness of God*, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *concr. that which is good, or best of any thing, i. e. the best part*, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19; *אֲנִי אֶעֱבִיר בְּלִטְוִי*. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

**טובה** f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

**טוביהו & טוביהו** (i. q. טוב ליהוה "pleasing to Jehovah"), pr. n. *Tobiah*, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

**טוה**—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טתו, טתו.

**טוה** TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, *ténger, tingo*, tünchen.) Isaiah loc. cit. the pret. is טח for טח (as if from טח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טתו, טתו.

**טוט** an unused root, see טוט. ["Arab. نوط to collect." To this root in Thes. are referred טוט, טוט, and טוט.]

**טוטפות** pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תפילין, φιλacteria, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוטפות, טוטפות a bracelet, a frontlet. This word is for טוטפות, like טוט for טוט, for טוט, נילת, Syr. ܬܘܬܦܬܐ, Lehrs. p. 869 Root טוט, which see; and not טוט, to which the signification of binding has been hastily attributed.)

**טול** unused in Kal. Arab. طال Med. Waw, TO BE LONG.

HIPHAL הטיל *to throw down at length, to prostrate* (der Länge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth a wind*, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טלטל i. q. Hiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טלטלה.

**טור** an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוקפות bands, as if girdles.

**טור** an unused root, like the kindred roots טור, טור *to surround* (see Hartmann's Linguist. Einlei. p. 82). Hence טור [טור, טור].

**טור** m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (طوار a boundary, طوار a fence.)

(2) *a row, as of precious stones*. Ex. 28:17, seq.; 39:10, seq. ["Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things."]

**טור** Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܬܘܪ id. ["Arab. طور"]

**טוש** TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

*toffen*, a word appropriated to birds of prey, whence *Stoßer*, *Stoßvogel*, the English word *to toss*. Job 9: 26, *פָּלַךְ יָבוֹשׁ עַל אֶקֶל* (With this corresponds Syr.

*ܦܠܟ* used of the flying of an eagle or vulture, for Hebrew *פָּלַךְ* Jer. 48:40; 49:29; Pael, Deut. 32:11; Job 39:13; *פָּלַךְ* a lofty or vehement flight.)

**פָּנָה** Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root *פָּנָה* i. q. Heb. *פָּנָה* No. 2, to fast, to abstain from food, which see. ["The form is like *פָּנָה* from *פָּנָה*."] ]

**פָּתַח** unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. *طاحا* to spread out.

PIEL part. *פֹּתְחֵי קַשְׁתָּם* those who draw the bow, i. e. *archers*, Gen. 21:16 [i. e. in this passage *a bow-shot*]. As to the form, comp. *פָּתַח*, Hithp. *הִשְׁתַּחֲוָה*.

**מִחְרָן** masc. *a mill*, worked by hand, Lam. 5:13; Root *מִחְרָן*.

**מִחְרָיִם** m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see *פָּתַח*), protruding through tenesmus in voiding. 1 Sam. 6: 11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in *כְּרִי* for *כְּרִיב* *עַל־לִים* which seems to have been thought a less decent word. Hence Syriac *ܡܚܪܝܝܢ* to suffer from tenesmus, *ܡܚܪܝܢ* *ܡܚܪܝܢ* tenesmus with flow of blood, Arabic *محرري*.

**מִחְרָת** pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root *מִחְרָת*, *طاح* II. to cover over with fat. Compare *מִחְרָת* No. 2. Used equally with *לֵב* and *קִלְחָת* as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is *לֵב* the mind. Whatever be the meaning ascribed to this passage, the word *מִחְרָת* must have the same meaning as in Ps. loc. cit.

**מִחְרָת** (מִחְרָת Isa. 44:18), see *מִחְרָת*.

**מִחְרָת** TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. *طاحن*, Aram. *ܡܚܪܝܢ* id.) *מִחְרָת* *פָּנִי* "to grind the face ["*person not face*." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare *מִחְרָת* Job 31:10, *מִחְרָת* *אִשְׁתִּי* "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek *μύλλειν*, Theocr. iv. 58, Lat. *molere*, *permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence *מִחְרָת* and the two following words.

**מִחְרָת** f. *a mill* worked by hand, Ecc. 12:4

**מִחְרָתִים** pl. f. *those that grind, the grinders*, or *molar teeth*. Arab. *طاحنة*, Ecc. 12:3.

**מִחְרָת** an unused root, which I suppose to have had the same meaning as *מִחְרָת* (ה being changed into the harsher letter ח), *ظهر* to be, or become conspicuous, *to shine forth*, *heroor*, *zum Vorschein kommen*. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. *ܡܚܪܝܢ* to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. *طاحر* id.]

Hence *מִחְרָיִם* which see.

**מִחְרָת** m. *covering over, plaister*, *Ḳúnche*, Eze 13:12. Root *מִחְרָת*.

**מִחְרָת** masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud, mire*, Psalm 18:43; 69:15. (Æthiopic *Ḳḡ*; *clay*, Arab. *ضويطة* *clay* collected in the bottom of a pond, from *ضوط* to gather.)

**מִחְרָת** Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, *ܡܚܪܬܐ* "earthenware." (Syriac and Arab. *محرط*, id., whence the denominative verb *طاح* Med. Ye to daub with clay, to form out of clay.)

**מִחְרָת** fem. — (1) *a wall, a fence*, round about, *Stingmauer*, i. q. *מִחְרָת* No. 1, from the root *מִחְרָת* to surround.

(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

**מִחְרָת** in pause *מִחְרָת*, suff. *מִחְרָת* m. *deu*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 39:2; Isaiah 26:19; Zec

8:12. (Arabic طل light rain, Æthiop. ጠል: dew.)  
Root טל No. I.

טל Chald. id. Dan. 4:12.

טל TO PATCH, TO SEW UP. (Chald. טל id.)  
Joshua 9:5, נָקְטוּ מְטָלֹת "patched up shoes."  
[But this belongs to Pual.]

[Kal, pass.] Part. טל spotted, having large spots like patches on a garment (comp. Germ. Fleck, which signifies both a spot and a patch, i. q. slide, whence fliden). Gen. 30:32, seq.; Eze. 16:16.

[Pual part. Josh. 9:5; see above.]

טל see טל and טל.

טל an unused root, i. q. טל to be fresh, comp. Gr. θάλλω.

Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25.

(Arab. طال a young animal of any sort, especially a new born gazelle. Æth. ጠል: a kid, Syr. طال a boy, طلة a girl; [ταλιθα κουμι. Mark 5:41].

טל fem. a casting forth, Isa. 22:17. Root טל Pilp

טל i. q. טל, only in plur. masc. טל for טל (compare Lehrs. 575) young lambs, Isa. 40:11.

I. טל, Arab. طل, Æth. ጠልል: to moisten gently, as the earth with dew or showers.

Hence טל dew.

II. טל i. q. טל No. III. Arab. طل II. TO OVERSHADOW, hence to cover over.

PIEL טל to cover, especially with beams or planks (elsewhere טל), Neh. 3:15. Compare Gen. 19:8, טל קורה.

PILPEL טל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טל to take shelter, Dan. 4:9.

טל an unused root. Aram. טל, Arab. ظلم, Æth. ጠለ: to oppress, to do wrong to. Hence—

טל ("oppression"), [Telem], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טל (young lambs). [(2) pr. n. m. Eze. 10:24.]

טל ("oppressed"), [Talmon], pr. n. m. Eze. 2:42; Neh. 7:45.

טל inf. טל (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. طل, which follows the analogy of guttural verbs, to pollute, طل polluted, comp. Lat. contaminare, attaminare, intaminare). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טל. Lev. 11:24, seq. Followed by טל to be unclean by any thing. Levit. 15:32; 18:20, 23. ["Also to defile oneself, followed by טל with any thing, Ps. 106:39; Eze. 22:4."]

NIPHAL טל part. plur. טל Eze. 20:30, 31, pass. of Piel, to pollute one's self, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by טל of the thing with which any one is defiled, as with idols, Eze. 20:43; 23:7, 30.

PIEL טל—(1) to pollute, to defile, Lev. 15:31, hence—(a) to profane a land with wickedness Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (טל) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טל i. q. Niph. to pollute one's self, followed by טל (Lev. 11:43; 18:30) and ? (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL טל id. Deu. 24:4.

[Derivatives the following words.]

טל f. טל adj. impure, unclean—(a) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job 14:4. טל polluted of name, infamous, Eze. 22:5.

טל f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טל f. uncleanness, pollution, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טל Lev. 16:19. [Used in Levitical and moral senses like the verb].

**מָטָה** i. q. **מָטָה**; at least some of the forms of this verb follow the analogy of verbs **מָטָה**. So—

**NIPHAL** **מָטָה** Lev. 11:43, and Job 18:3, **מָטָה** **מָטָה** "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take **מָטָה** to be the same as **מָטָה**, **מָטָה** to be stopped up, i. e. to be stupid. Vulg. *sorduimus*.

**מָטָה** (cogn. to **מָטָה**) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, to bury, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. **מָטָה** **מָטָה** Psalm 140:6; 142:4; **מָטָה** **מָטָה** Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. **מָטָה** **מָטָה** a hidden abortion, Job 3:16. Followed by **מָטָה** to hide for some one, to reserve for him. Job 20:26, **מָטָה** **מָטָה** **מָטָה** "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words **מָטָה** and **מָטָה**. Similar is Deut. 33:19, **מָטָה** **מָטָה** "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, **מָטָה** **מָטָה** "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

**NIPHAL**, to hide one's self underground, Isa. 2:10.

**HIPHAL** i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables **מָטָה**, **מָטָה**.]

Derivative **מָטָה**.

**מָטָה** an unused root, perhaps i. q. Arab. **مَضَى**

to twine, to weave, as a basket, whence **مِصْنَة** a basket. Hence **מָטָה**. [In Thes. this root is rejected, and the noun stands as a primitive.]

**מָטָה** [const. **מָטָה**] m. a basket. Deut. 26:2, 4. (Ch. **מָטָה** id.)

**מָטָה** unused in Kal. Aram. **מָטָה** to be soiled, to be dirtied.

**PIEL**, to dirty, to soil, Cant. 5:3.

**מָטָה** i. q. **מָטָה** TO GO ASTRAY, Aram. **מָטָה** and Arab. **مَطَى**.

**HIPHAL**, to lead astray, Eze. 13:10.

**מָטָה**—(1) TO TASTE (as in all the cognate languages)—(a) to try the flavour, Job 12:11.—

(b) to taste, to eat a little, 1 Sa. 14:24, 29, 43; Jon 3:7.—(c) to perceive by the taste or flavour, 2 Sa. 19:36. Metaph.

(2) to perceive mentally [or spiritually], Prov. 31:18. Psalm 34:9, **מָטָה** **מָטָה** "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and **מָטָה**.

**מָטָה** Ch. id.

**PAEL**, to give to taste, i. e. to eat, Daniel 4:22; 5:21.

**מָטָה** m.—(1) taste, flavour of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. taste for judgment, discernment, reason (as in Lat. *sapere*, *sapiens*, *sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. **מָטָה** **מָטָה** "a woman without discernment," Prov. 11:22. **מָטָה** **מָטָה** to change one's reason, i. e. to feign one's self mad, Psalm 34:1. **מָטָה** **מָטָה** who give an answer intelligently. Prov. 26:16.

(3) the sentence of a king; hence a royal decree, Jon. 3:7. See Chald.

**מָטָה** m. Ch. i. q. Heb. No. 3, a decree, mandate, Ezr. 6:14. More frequently used is—

**מָטָה** m. Chald.—(1) taste, flavour; specially, pleasant. Dan. 5:2, **מָטָה** **מָטָה** "in the taste of wine," i. e. in his cups, whilst drinking.

(2) intelligence, reason, Dan. 2:14. **מָטָה** **מָטָה** to give account, Dan. 6:3. **מָטָה** **מָטָה** to regard any thing, make account of it, Dan. 3:12.

(3) sentence, royal edict, Dan. 3:10, 12, 29. **מָטָה** **מָטָה** to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. **מָטָה** **מָטָה** holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

**מָטָה** TO PIERCE THROUGH with a sword. (Arab. **مَطَى** id., **مَطَى** pierced through, **مَطَى** stroke. Chald. Pael, id.)

**PUAL** pass. Isa. 14:19.

**מָטָה** TO LOAD beasts of burden, Gen. 45:17. (Aram. **מָטָה**, **מָטָה** to be laden. Arab. **مَطَى** VIII. to sit on a camel, **مَطَى** a loaded camel, **مَطَى** a camel's saddle. Compare **מָטָה**.)

**מָטָה** m. with suffix **מָטָה** collect. little children, boys and girls, so called from their brisk and trip-



ping gait (from the root טפח, compare עלל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, וְגִבֹּרֵיהֶם וְנָשֵׁיהֶם וְיָלְדֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּח "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

**טפח** unused in Kal. Syr. **ṭapḥ** to spread out. Cogn. **ṭapḥ**.

**PIEL טפח**—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from **טפח** No. 1, Lam. 2:22.

Derivatives, **טפחות**, and the words immediately following.

**טפח** m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, יָמִי הָיָה כַּטְּחוֹת נְחֹתָה יָמִי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Fragsteine), 1 Ki. 7:9. LXX. τὰ γείσα.

**טפח** m. i. q. **טפח** No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

**טפחים** m. plur. a verbal noun, from **טפח** No. 2, bearing in the arms, carrying children, Lam. 2:20.

**טפל** prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον ῥάπτειν, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתִטְּפֵל עַל-עֲוֹנִי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. שָׁקְרָא מִלִּי "ye devise (and would add) upon him words of falsehood." (Arabic طفل to frame speech artfully, compare Gr. ῥάπτειν ἐπη, whence ῥαψώδης.)

**טפסר** m. Jer. 51:27, plur. טפסרים Nah. 3:17, a foreign word, a *satrap*, a governor of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorebach and Bohlen (Syr. p. 20), تا پسر, a military leader, and

this is better than what Ewald supposes (Heb. Gram. page 520), تا پسر prince of height, from تاب and سر [Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

**טפף**, Arabic **طَفَّ** and **نَفَّ** TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (*trippeln*), to walk with short steps, used of the walking of children (hence **טפף**), also of women loving display. It once occurs Isa. 3:16, וְהָלְכוּ וְנִטְפְּפוּ בַּלְלָכָה, where Luther follows the sense happily enough: sie treten einher und schwänzen, i. e. to wag, to waddle, like Saad. تحطرن.

Ch. **טפף** **טפף** **טפף** (Arab. **طَفَّ** and **نَفَّ** to be quick, as a horse, to amble; see Schroeder, De Vest. Mulier. page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, **טפף**.]

**טפר** Ch. pl. **טפרין** m. i. q. Hebr. **צפרן**—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

**טפש** TO BE FAT; metaph. to be inert, stupid; compare *παῦς*, Lat. *pinguis*. Ps. 119:70. (More frequently used in Chaldee.)

**טפת** ("a drop"=**נִטְפָה**, root **נָטַף**, [*Taphath*], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

**טרד** TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, וְלִקְרֹא כִּדְרֵי "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. **طَرَد** to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. **טַרַד** i. q. Conj. I.)

Hence pr. n. **טַרַד**.

**טַרַד** Ch. to thrust out, to drive out, to cast out. Dan. 4:22, 29, 30.

**טרה** an unused root, i. q. **טלה** to be fresh. Arab **طَرَى** and **طَرَوَ** id.; Æth. **ጥረድ**: raw, undrest. The primary idea is perhaps that of plucking off, so that **טרה** (**טרו**, **טרב**), may be i. q. **טריף**, which see, No. 1, 2. Hence **טרי**.

**כתיב טרום** (טרום) i. q. **טרום** not yet, Ru. 3:14.

**טרה** unused in Kal. Arab. طرح Conj. I. IV.  
 III. TO CAST DOWN, TO THROW.

HIPHAL, Job 37:11, אֶת־עָרֵי יִשְׂרָאֵל "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Boltenbrud). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare טרח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσκει.

**טרה** m. burthen, trouble, Deu. 1:12; Isa. 1:14. (Chald. טַרְחָא labour, weariness, טַרְחָא to be wearied; Æth. ሰርሐ: id.)

**טַרְחָא** adj. f. טַרְחָא fresh, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טרה.

**טַרְחָא** an unused root, prob. i. q. טַרְחָא to pluck off; compare טַרְחָא to cut off. Hence—

**טַרְחָא** pr. a cutting off, a part cut off (ber Abſchnitt, die Stelle, wo ein Zweig vom Baume frisch abgeſchnitten iſt); hence beginning ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **טַרְחָא** prop. in the beginning, before the beginning, i. e. before that, previously, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, **טַרְחָא** אֶלֶּי "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee **טַרְחָא** before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לָרֶחַק **טַרְחָא**. Ibid. twice pleonast. לֹא **טַרְחָא**, comp. the Germ. *etw. er nicht kommt*. (The usage is similar of the particles **טַרְחָא** and לֹא not yet, and **טַרְחָא** then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **טַרְחָא** i. q. **טַרְחָא** properly from the beginning,

for before the beginning, Hag. 2:15. Compare טַרְחָא in the phrase מִטַּרְחָא, Isa. 46:10.

(3) **טַרְחָא** (in acc.)—(a) not yet, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. **טַרְחָא** before that, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

**טַרְחָא** fut. טַרְחָא, once טַרְחָא Gen. 49:27.—(1) TO PLUCK OFF (kindred to טַרְחָא, טַרְחָא, comp. Gr. *θρύπτω*), hence Arab. طَرَف to be fresh (frisch abgetrocknen), Heb. טַרְחָא, טַרְחָא No. 3.

(2) to pull, tear, in pieces as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, טַרְחָא "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHAL, to tear up food, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

**טַרְחָא** adj. fresh, newly plucked, of a leaf. Gen. 8:11; see the root No. 1.

**טַרְחָא** m.—(1) a green leaf, a leaf newly plucked, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְחָא, Syr. *ܬܪܚܐ* id.)

(2) an animal torn in pieces, the prey of a wild beast. Job 4:11; 29:17; 38:39. הַרְחָא "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) food, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

**טַרְחָא** f. coll. that which is torn in pieces, cattle torn (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

**טַרְחָא** Ch. [Tarpelites], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαιοι.

Yod, the tenth letter of the alphabet; when used as a numeral denoting ten. There can be no doubt that the name of this letter י' as well as the Heb. י' signifies hand (comp. י' pl. יָמִים from the unused י); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of Yaman (i. e. right hand).

A large portion of the roots whose first radical is Yod (י'), are in Arab. and Æth. י', as grammarians have shown (see Lehrs. § 105, A), as יָד, יָד, יָד: